

The Feasts of Jehovah 02 the Passover

by John W. Bramhall

The sermon explores the significance of the Passover as a foundational feast in God's redemptive plan, highlighting its typology and application for believers today.

Duration: 41:06

Scripture: Exodus 12:1, Leviticus 23:14

Topics: "Blood Of Christ", "Redemption Through Faith"

Description

In this sermon, the preacher emphasizes the importance of being washed in the blood of the Lamb, which is the foundation of God's redemption. The sermon encourages believers to be ready to leave the world and to put their trust in Jesus Christ. The preacher highlights the certainty and assurance that comes from being under the blood of Christ and having faith in His promises. The sermon concludes with a prayer for those who have not yet accepted Jesus as their Savior, urging them to put their faith in Him and be covered by His blood.

Transcript

It is a real joy to have that peace in one's heart, in one's own soul, and to know that he has made peace by the blood of his cross. And may God in his grace and in his mercy minister that peace tonight to some needy heart as we speak from the word of God. Shall we read the scriptures tonight commencing in Leviticus chapter 23, reading only the fifth verse, and then we shall turn to the book of Exodus chapter 12 and read a section there, and then a closing scripture verse in 1 Corinthians 5. Chapter 23 in the book of Leviticus, reading verse 14.

In the 14th day of the first month and even is the Lord's Passover. Shall we read the account in the book of Exodus chapter 12, regarding the very first Passover that was kept in the land of Egypt centuries ago. Reading at verse 1 and reading down through verse 14.

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of month. It shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a land according to the house of their fathers, a land for an house.

And if the house shall be too little for the man, let him and his neighbor next unto his house take it according to the number of the soul. Every man according to his eating shall make your account for the

land. Your land shall be without blemish a male of the first year.

Ye shall take it out from the sheep or from the goat. And ye shall keep it up until the 14th day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood and strike it on the two five posts and on the upper doorposts of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread. And with dinner heard they shall eat it, eat not of it raw, nor fatten at all with water, but roast with fire, his head with his legs, and with the pertinence thereof.

And ye shall let nothing of it remain until the morning. And that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand.

And ye shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast.

And against all the gods of Egypt I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are.

And when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it for a feast to the Lord throughout your generations. Ye shall keep it a feast by an ordinance forever.

The first epistle of Paul written to the Corinthians chapter 5. And reading the seventh verse, whereby the Spirit of God, the beloved apostle, is stated at the end of this seventh verse, for even Christ our Passover is sacrificed for us. May God bless the reading and the hearing of his words. May the Holy Spirit, the only interpreter and the only convictor of souls, as well as the illuminator of believers, may the Holy Spirit minister tonight in his own power to the blessing of all.

Our subject for the week is taken from the Levitical chapter from which we have read, chapter 23, and we purpose in the will of God to speak upon the seven feasts of Jehovah. We've already stated there was a primary meaning for those feasts. They were to be kept annually by the children of Israel throughout the year.

And these seven feasts were to be holy convocations when the people of God gathered together and rejoiced and worshiped before Jehovah their God. It was not only an occasion of worship and joy for his people, but it was an occasion of joy and pleasure for God, their Jehovah, to be in the midst of his people and enjoy them. Now we have stated there are three applications that we follow.

First is already mentioned, the primary application, belonging to the history of Israel in those days long ago. Then we have another application that is very precious. These seven feasts typify the redemptive purposes of God, the Jehovah of Israel, for his people, the nation of Israel.

And from the commencement of the Feast of Passover to the final fulfillment of the Feast of Tabernacles, these feasts typify the redemptive purposes of God for Israel from the beginning of his purposes with them as a nation to the final consummation. And may I interject for the sake of emphasis, do not fear that God has forgotten his promises to Israel. He has not, he will not, but he will bring them to the fruition of his purposes and crown them as a nation in the land of Israel under the reign of their Messiah, the coming

Savior, our Lord Jesus Christ.

And may it be so. But you find in these seven feasts a most beautiful type of the redemptive purposes of God beginning with the Feast of Passover, consummating with the Feast of Tabernacles pertaining to Israel. We have a third application, and thank God for the Bible.

Thank God for his word. We read in the New Testament, these things were written long ago for our admonition upon whom the ends of the ages have come. These things have been written aforetime for our learning, wrote the beloved apostle Paul to the Romans.

And the great application of the great antitypical teaching that we would follow is that in these seven feasts we see also the redemptive purposes of God for all the human race from the beginning to the end. Tonight we look at the first feast. We see it in its primary meaning as well as the first occasion that it was kept, and then later commemorated year after year in Israel.

And we shall see how we typify the very foundation of God in his redemptive purposes for Israel, but not only his redemptive purposes for Israel, but for his redemptive purpose in relation to the whole human race. The Passover was the first great feast to be kept, and necessarily it had to be, because the slain land, the passion land, was the starting point of the foundation of God's dealings with his people Israel. And when it was instituted, I trust you notice it in the reading of Exodus chapter 12, I point it out to you please, when it was instituted, we have in verses one and two of the chapter before us, Exodus 12, that it was the beginning of the birthday of the nation of Israel.

The Lord spoke unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months. It shall be the first month of the year to you. It was the birthday of the nation of Israel.

Their past with its misery and with its bondage was to be blotted out, for they were to be redeemed from the slavery and from the death that they faced in bondage on the Pharaoh in the Egyptians. They were to be delivered by the blood of the Lamb, they were to be delivered by the power of God, and it was to be the birthday of the nation. Now beloved, every believer knows I'm sure that his and her spiritual birthday is the beginning of month two.

A believer's salvation, the new birth, when a believer in the Lord Jesus commences his or her relationship with God, eclipses his and her natural birth. What a joy it is to have two birthdays! But how important it is to have the second. And the second birth eclipses, in importance, the first birth, the natural birth.

And it does indeed eclipse. For the relationship of a soul with God begins when that new birth has been effected. And thus, when the believer's past is under the blood of Christ, his sins and hers are eternally forgiven by God.

That, pray God, is the beginning of a relationship that is founded upon the great work of Christ's redemption. The Passover Lamb and its sacrifice was the redemption of Israel out of Egyptian bondage and from it. Redemption is the very theme of the book of Exodus.

And beloved, may I state, when you look at the Bible as a whole, one is so properly stated that the Bible is the history of the redemption of the human race. See coming in, in the early chapters of Genesis, that God working throughout the whole book, working on his promise, and all the way through, redemption by blood. By blood in the garden of Eden, by blood upon the patriarch altars of old, by blood in Egypt, when he redeemed the families of Israel, by blood when the nation was instituted, and the great national day of

atonement, once every year, was set for the national sins to be forgiven.

It was, they were forgiven by blood. And then when the Lord Jesus came, it was not only redemption by blood for a nation, but it was redemption by blood for a whole world. As John the Baptist said, behold the Lamb of God which taketh away the sin of the world.

You come into your New Testament epistle, reading of the words of John as he writes them in 1 John 1 verse 7, saying, the blood of Jesus Christ cleanseth us from all sin. And there you recognize the great teaching that without the shedding of blood there can be no remission, and it is the blood of Jesus Christ upon and over the believer that sufficiently covers and cleanses that soul in the sight of God from all its sin. You look in the last book of the Bible, the Revelation, and you see the glory of that multitude around the throne of God, surrounded by the angelic host on the outer edge, and yet every redeemed saint sings unto him that loved us, thou hast washed us from our sin in thine own blood, and every saint sings, thou hast made us kings and priests, redeemed us from the beginning to the end of the Bible.

Redemption is by blood. May I say them tragically? If there is anyone here tonight needing their sin forgiven, there is only one power that can wash away your sin, and that is the efficacy of redemption. I hope you'll see that lesson tonight, as we look at the commemoration of this great Passover feast and its meaning.

We go into the twelfth chapter, and I want you to know very carefully and specifically, this redemption that was by the blood of the passion lamp. Now may I give you some thoughts in background of the book of Exodus. It's one of the greatest books with the theme of redemption as already mentioned, and in it you have some perfect typology in the background that illustrates what this Passover feast brings before us in its great anticycle, the gospel of redeeming grace through our Lord Jesus Christ.

For instance, Egypt, in its power of that day, is the perfect type of the world in which you and I live in. I know no greater type than the Word of God, more perfectly suggesting the character of the world, the world as it is today under sin and Satan and in its power, as being represented typically by Egypt. It was the world empire of that day.

And then I think of Pharaoh, for if you study anything in the Egyptology of that realm long ago, you'll find that the Pharaohs called themselves many times gods, and they had monuments erected to themselves as gods. And Pharaoh was so typical of the god of this age, the one who's the prince of this world, even Satan. And then you have the children of Israel, so typical of the people, under bondage and tyranny and oppression by Pharaoh and the Egyptian authorities, and how they represent the great multitude in this world.

My beloved, may I say it, and I do so from a very heavy heart, there are undoubtedly more souls today in bondage to sin and Satan than ever before. The millions of human beings across not only our nation, but across the extent of the world that are under the bondage and tyranny of sin, its power, and Satan's authority, they need deliverance. And in our background, the story of Moses, he is so typical of Christ the Deliverer.

And when you look at the whole world scene, you can recognize Egypt, the type of the world. Pharaoh, a type of Satan, the god of this age, the prince of this world, the children of Israel in bondage, and the souls that are in hard bondage tonight. And then, Moses so typical as God ordained him to be the Emancipator, the Deliverer, to bring deliverance to Israel, so typical of the Lord Jesus Christ, the only Redeemer.

Now, I want you to know something. I want you to know the meaning of that word Passover. Will you tell with me in your Bible to Isaiah? Isaiah chapter 31.

Isaiah chapter 31, for the meaning of this word Passover in its Hebrew sense, is very important as well as precious. And in Isaiah chapter 31, we have the Lord Jehovah's singing, I'd like to read verses four and five, of the prophecy of Isaiah chapter 31. The words literally may be true of the coming day, but note what God said through the prophet.

For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on its prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them. So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereon, as birds flying, may I paraphrase it, as the original would suggest, as birds with outstretched wings. So will the Lord of hosts defend or cover Jerusalem.

Defending or covering, he also, also he will deliver it. And passing over, he will preserve or deliver it. Now note the word Passover.

Passing, passing over means as birds with outstretched wings. He covers Jerusalem, the city. He covers his people, and they are under those outstretched wings of divine protection.

Now I want you to remember that, because of this fact as we have it in the book of Exodus chapter 12. For I want to contrast what was the protection and the deliverance for Israel, and what was the protection and power that the Egyptians trusted in. If you and I could have seen the temple entrances of Egypt long ago.

If we could have seen the palaces of the pharaohs, over the doors of all the Egyptian temples, over the doors of all the palaces of the pharaohs, was the wind serpent, the great symbol of one of the greatest gods of Egypt, the wind serpent. And in the center of that wind serpent, the dip of a sun represented. That wind serpent with the sun as a dip, in the center of it, was the symbol of Egypt's protection, of Egyptian power, that they trusted in.

That God comes to his people Israel in the land of Egypt, and he delivers them by other wings, outstretched over his people under which they were able to trust. Beloved, may I say, redemption will never come from this world for anyone. Redemption will never come from the flesh.

Redemption will neither come from the devil. Redemption comes only from God, and through God, and through his beloved son, the Lord Jesus Christ. I think of Paul writing to the Ephesians and saying, I accept that in the beloved in whom we have redemption, through his blood, the forgiveness of sins according to the riches of Israel.

Now look with me in the chapter before us in Exodus, first in chapter 11, please. I want you to note something in verse four and five, that all the land of Egypt, including the Israelites within the land, was under the sentence of death. Note the word, Moses said, thus saith the Lord, about midnight, will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the late servant that is behind the mill, and all the firstborn of these.

Now I'd like to point out a fact that needs to be emphasized. The Israelites were equally guilty morally, they were equally equally guilty with the Egyptians and sinners in the sight of God. The ground of difference between them was not Israel's superiority over Egypt.

May I insert this thought? Don't you ever think that a Christian has any moral superiority over any other person to have the favor of God? Never. What is the difference? Between Israel and between Egypt, all were equally guilty of sin in the sight of God. You know what the difference is? The difference is wholly and only the blood of the passion land.

That was the only difference, but it was all the difference in the land of Egypt that night long ago. Now if you follow with me in chapter 12 briefly and thoroughly as possible, look with me in verse 3. I want you to notice this first fact regarding the passion land, the blood of that land which was to be shed and placed upon the doorpost. Verse 3, speaking unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man of land, according to the house of their fathers, a land for an house.

Now I want you to know, the land was chosen. They must choose the land of God's prescription. They must choose the land.

The land was chosen. My beloved, you know I trust you do. That land typifies the land of God, the land of God, which taketh away the sin of the world.

Peter writing in his epistle, 1 Peter 1, 18 and 19, said, ye know that ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained, went before the foundation of the world. Beloved friend, tonight, long before you and I were born, Christ, the Son of God, the Eternal Son, was chosen to be the land to be slain for your sins and mine. Then you know verse 3 and 4, verse 4 particularly, verse 3 we found it had to be a land, and in verse 4 it had to be, or verse 5, your land shall be without blemish, a male of the first year.

The qualification, a land without blemish, and as already quoted from 1 Peter, ye know ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Do you ever sing that old hymn, precious old hymn of the church? There is a green hill far away without a city wall, where the dear Lord was crucified, who died to save us all. You remember the second verse? There was none other good enough to pay the price of sin.

He only could unlock the gate of heaven and let him in. The lamb is chosen, the lamb is qualified, the noblest thing. Ye shall keep it up, the lamb is to be kept from the tenth day to the fourteenth day.

Four days to be not scrutinized and identified, but we read on, and the whole assembly of the congregation of Israel shall kill it in the evening. Now may I repeat, the lamb was chosen, the lamb was qualified, but the lamb, you ask the question why did Christ die? It was necessary that he should be slain. As the song in heaven declares, for thou was slain and has redeemed us unto God by thy blood.

And the lamb was slain. But fourth, the lamb was appropriated, and the lamb was appropriated in two ways. Now note first of all, let me read verse seven.

They shall take of the blood and strike it on the two side posts and on the upper door posts of the houses wherein they shall eat it. Go down the chapter with me please. Verse 21 and 22, where again the commandment is given regarding the appropriation and application of the blood.

Then Moses called for all the elders of Israel and said unto them, draw out and take you a lamb according to your family, and kill the Passover, and ye shall take a bunch of hyssop, and dip it in the blood that is in

the basin, and strike the lintel on the two side posts with the blood that is in the basin, and none of you shall go out at the door of his house until the morning. The blood must be applied. Now I want you to know very carefully, the blood in the basin was not enough.

The blood in the basin suggests that Christ has died. The blood in the basin suggests that he has shed his precious blood. But a bunch of hyssop, a most worthless herb that grew profusely all around, the most common herb that you could find, and worthless in value, was to be taken and dipped into that blood.

Then the blood was to be placed on the door post above, and upon the two side posts. And God said, when I see the blood, I'll pass over you. The blood must be applied.

Now if you remember, I want you to realize, and going back to what we have stated previously, think of the houses of the pharaohs. Think of the temples of Egypt. Over the temple, the winged serpent with the disk of the sun.

On the side, the engraving of the many victories and powers of all the Egyptians, or of their gods, or of their pharaohs, and the great boast of what they were in themselves in their human achievement. Beloved may I say, there are too many people who have under the, over the door post and the side posts of their souls, their own human merit, their own human worth, in which they trust as being capable of presenting themselves to a holy God for the redemption of their soul. Beloved you'll never make.

You cannot boast in anything of this present scene. You cannot boast in anything that you have done to merit redemption. You will have to dip your face in the blood of Christ, and you will have to smear all you've trusted in, all you've rested in by nation, and wipe it out, cover it, that the blood of Christ alone must be your feet.

You remember the poet wrote that lovely hymn, Nothing in my hands I bring, simply to thy cross. Why the emphasis? Beloved look, God was going to bring a people out of Egypt, make of them a great nation, take them into the land of their inheritance. But before they could begin the journey, his purposes with them, and his purposes for them, had to begin on the ground of redemption.

And that redemption had to be by blood. God's purpose of redemption with the whole human race is basically upon the foundation of blood taking sins away, and covering to bring the sinner under the outstretched wings of God's favor and blessing. Do you remember me I ask a question, do you rest there? May I point out verse 13, look at it.

The blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plank shall not be upon you to destroy you when I smite the land of Egypt. Do you remember me I suggest, what God says clearly, when I see the blood. My sinner friend, may I ask you a question, do you believe that God appreciates and values the blood of his dear son? There's only one answer to that question.

God values the blood of his dear son. Precious, precious blood of Jesus, shed on Calvary, shed for rebels, shed for sinners, yet shed for me. God values that blood.

May I ask the question, if God values that blood with eternal appreciation, cannot you, may not I, rest under the value of that precious blood that God appreciates? The second thing they were to do, not only appropriate the blood, will you look back in chapter 12, and may I read verse 8 and 9. They shall eat the flesh of that lamb in that night, roast with fire and unleavened bread, with dinner herds shall they eat it, eat

not of it raw, not fattened at all with water, but roast with fire, his head with his legs and with the pertinence thereof. Beloved, there is the blood applied for my soul's covering, then there is the lamb to be enjoyed, the lamb to partake of the roast lamb. I feed on the one who died.

Under the shelter of his blood I can now feed upon Christ. I trust his blood to obtain life eternal. I feed upon him to sustain that life, and oh thank God, even with the bitter experiences of life that the bitter herds and the unleavened bread would suggest, nevertheless I can feed on Christ.

Now I want you to note in closing, verse 11th, the wonderful readiness of Israel when thus they were to depart out of Egypt. There was the blood, first of all, to make him safe. When I see the blood I'll pass over you, be sure it's on the doorpost.

There was the promise of God to make him certain. When I see the blood I'll pass over you. And then there was the lamb to satisfy his appetite.

May I repeat, you know there's a track written by dear George Cunningham. Dear George Cunningham wrote that lovely track, safety, certainty, and enjoyment. And here you have the picture, the safety of the soul under the blood of Christ, safety.

Certainty, the promise of God that when I see the blood, he says, I will pass over you the word of God for my assurance, that's my certainty. And then I feed upon Christ, that's my enjoyment. Oh beloved, now note verse 12, 11 rather, verse 11.

As you see then, God saying to the Israelite, thus shall ye eat it, with your loins girded, your shoes on your feet, your staff in your hand, ye shall eat it in faith. It is the Lord's Passover. Ready to leave.

You know, I don't know whether you'll appreciate, but I want to tell you frankly that the Park of Palms is the place worth leaving if you're going to go to glory, or any other place. But here's the picture, ready to leave Egypt. And the longer I live in this world, the less I want to live longer in it, for some reason or other, the message says.

But I'm ready to leave it. Praise God, ready to leave it. The blood is over the soul.

The word of God gives me the certainty of assurance. The person of Christ is the delight and joy of my heart, content and satisfied with him, to enjoy him. That's how to leave it.

That's how to leave the world. Thus shall ye eat it, your loins girded, meaning ready for travel. Do you recall a fellow when I was witnessing to him many years ago in one of the plantations in South Carolina? I was witnessing so much evidently enthusiastically to him about going to heaven.

He said, now wait a minute, Captain. He says, you isn't going there so soon as you... Well, beloved, thank God I know I'm going. How about you? Under the blood, feeding on the lamb, shoes on the feet, stack in the hand, urgency to leave.

This is the night, says the Lord. You're gonna leave Egypt. May I ask this, if God said to you tonight, you're gonna leave, you're gonna leave this world, how would you feel about it? Are you ready? We might indeed quote the words of the dear old hymn.

Have you been to Jesus for the cleansing power? Are you washed in the blood of the lamb? Are you fully trusting in his grace this hour? Are you washed in the blood of the lamb? And beloved friends, whether it is

real as a nation, whether it is the whole world of nations, God's purposes of redemption begin in his dealings with anyone. They begin on that basic foundation. We must be redeemed by the blood of Christ.

God grant this is true for you tonight. If not, trust him now for his name's sake, shall we pray. Father, we thank thee in the precious name, and through the merits of the precious blood of the Lord Jesus, for such a redemption.

The beginning of thy purposes to bring thy creatures out of their bondage of sin, and misery, darkness, and difficulty that is ours under Satan's authority, and our own wicked flesh, can only be brought to pass by the blood of Christ and the power of God. Oh, how we pray tonight for every soul that is in our gathering, not knowing Christ. Lord Jesus, may thy Holy Spirit convict them, may thy Holy Spirit convert them.

Oh, may they say, my soul hath found a resting place, not in device nor creed. I trust thee of a living one, his wounds for me shall plead. I need no other argument, I need no other plea.

It is enough that Jesus died, and that he died for me. Lord Jesus, thou knowest everyone in this audience who are not under the blood. Give them no rest of heart and mind, until by faith they put the blood of Jesus Christ, the Son of God, between their souls, and that day of judgment.

For God said, when I see the blood, I will pass over you. My wings will be outstretched, covering, delivering, preserving. God grant, every soul without the Savior who came in, will go out with the Savior tonight.

For we ask it in our Savior's name, and for his glory. Amen. Shall we sit quietly for a moment while the music plays?

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